



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

this. But what else do they mean? Understanding is not assisted by Mr. Mackenzie's emphatic statement that punishment must be recognized as a "vindication of the law." This is true on any theory. The question at issue relates to the analysis of the nature of "vindication." In Chapter XV. the moral progress of the race is considered. On the whole, Mr. Mackenzie is decidedly of opinion that we are morally in advance of the ancients. He quotes largely from Green's comparison of the Greek and the modern conception of virtue as given in the "Prolegomena." For the other side of the question he might have referred to Maudsley's "Body and Will." The work concludes with a discussion of the relation of art to ethics and of ethics to religion.

Mr. Mackenzie's "Manual of Ethics" is not only a very good text-book for beginners. It is also likely to interest the general reader, and it ought not to be neglected even by the specialist. It contains full and valuable references on every important question, and it gives in an appendix at the end of the volume "Hints on further Reading," which ought to prove very useful to the genuine student.

G. F. STOUT.

SOCIALISM AND THE AMERICAN SPIRIT. By Nicholas Paine Gilman. London: Macmillan & Co., 1893. Pp. x., 376.

The reader naturally opens this book with a twofold anticipation. Knowledge of Mr. Gilman's previous work leads him to expect able and solid workmanship; while, on the other hand, the title of the book forbids any expectation of thoroughly scientific treatment. On the whole it seems to me that these anticipations are fully realized in the actual performance. The book contains much that is excellent and suggestive, but does not deal exhaustively with anything. It certainly does not give us the last word either on Socialism or on the American Spirit; but on both it gives many words that were well worth saying. The characterization of the American Spirit appears to me to be particularly interesting; and, so far as I can judge, it is in the main just, though leaning a little to the side of flattery. Whether the account of Socialism is equally just, is a question on which there is likely to be more diversity of opinion.

Mr. Gilman's general point of view may be briefly indicated as follows: Extreme Individualism of the type represented by Mr. Herbert Spencer is palpably absurd, and has never commended

itself to a practical people like the Americans. Competition has its advantages ; but if we are to have free competition, men must at least be prepared for the struggle. Education cannot be left to haphazard. There may be much to be said for what Lowell calls

“the old Amerikin idee,
To make a man a man and let him be”;

but, if so, the first clause is certainly as important as the second. On the other hand, too much regulation is not desirable ; and a freedom-loving people like the Americans is not likely to tolerate it. Legislation, as compared with individual enterprise, has played but a small part in the development of modern society ; and it is unreasonable to suppose that it will play the chief part in the future. Voluntary co-operation, and especially such a scheme as that of Industrial Partnership, seems to offer a much more hopeful form of solution for the social problem than any attempt to bring about a compulsory form of collective organization. The social problem, indeed, is a moral rather than an economic problem ; and it is chiefly by moral rather than by legislative methods that its solution must be attempted. At the same time there are many directions in which legislative action may be extended, and even some departments of industry that may suitably be taken over by the state. The wisest policy is one neither of individualism nor of socialism, but rather one of opportunism ; and it is in this direction that the Anglo-Saxon race, at any rate, has so far tended to move. “What the American social spirit has done for two centuries, it will continue to do. It will give equal rights before the law to every man, an equal education in the public schools to every child, and a refuge to the infirm and incapable. It will clothe the naked and feed the hungry who cannot provide for themselves, and will enlarge the opportunities of work for those who can work. It will hold back the State from no field which the State can cultivate better than private persons, singly or in companies, because of any theory of individualism. It will close no career to lawful enterprise and private talent because of any theory of socialism. It will be content to be opportunist and serve its own time, as it can live only in the present.”

All this is sensible enough, and yet one cannot but feel somewhat dissatisfied with it. A wise opportunism is never altogether without guiding principles ; and these one rather misses in Mr.

Gilman's treatment.* I am doubtful whether he fully appreciates the extent of the industrial problem and the difficulty of its solution by mere individual effort or by occasional tinkering on the part of the State. He is optimistic, and does not appear to furnish quite adequate grounds for his optimism. This, however, may be a matter of individual opinion. Of the general sobriety and good sense of the whole treatment there can be no doubt.

On a few special points some criticism may be passed. In some of the earlier pages of his work Mr. Gilman rightly enough protests against the identification of Individualism with selfishness or of Socialism with public spirit ; but in doing so I think he rather obscures the fact that Individualism has generally been associated with a belief in the predominance of self-interest as a human motive, while Socialism has been commonly connected with a more generous view. No doubt, however, it is right enough to insist that there is no necessary connection between these things, and that they are frequently found dissociated from one another.

Again, is it correct to say that Anarchism is "the complete antithesis of State Socialism"? It is tempting to regard it in this way ; but it should be remembered that the antithesis extends only to the view taken of the action of the State. With respect to industrial organization, the views of Anarchists and Socialists are to a large extent similar. In this sphere at least it is certainly misleading to class Anarchists with Individualists.

When Mr. Gilman says, with reference to economic science (p. 250), that "its undeniable province is the facts and laws of human nature that concern the pursuit and expenditure of wealth," he seems to ignore the hypothetical character of a large part of economic reasoning, and to forget the modifiability of human character.

In his treatment of Profit Sharing, one is surprised not to find

* It is perhaps unfair to make a criticism of this kind without suggesting an improvement. Mr. Gilman has himself indicated one general principle of State interference, viz., that *education* must be provided by the State. This is a far-reaching principle ; for it is hard to say where education ends. Could not another principle be introduced by distinguishing between the *mechanical* and the more purely *personal* aspects of life? The connection between Socialism and Machinery has never been sufficiently worked out. Some valuable hints on this subject were given by Prof. H. C. Adams in a very admirable paper published by him in this JOURNAL some time ago ("An Interpretation of the Social Movements of Our Time"); but the subject awaits further study.

any reference to the recent criticisms of Mrs. Webb (Miss Beatrice Potter).

One other point. While it is largely true, as Mr. Gilman says on p. 347, that in general "socialism lays little stress upon morals," and that "the emphasis of its advocates is on the material side of life"; while it is perfectly right to stigmatize this as a blunder, and to regard as an "absurdity" the new doctrine "that the want of money is the root of all evil," it is yet most misleading to quote against socialists the statement (from Mr. W. D. Morrison's "Crime and its Causes") that "a mere increase of material prosperity generates as many evils as it destroys." No socialist advocates a *mere* increase of material prosperity: some would even be willing to dispense with a considerable amount of material prosperity.

These passages, and a few others, seem to me to be serious blemishes in a good book. On the other hand, it would be much easier to quote passages with which one can entirely agree, and which are in the highest degree instructive and stimulating. On the whole, the book is one which every student of social questions ought to read. It is always clear and interesting, often vigorous, and nearly always judicious.

J. S. MACKENZIE.

OWENS COLLEGE, MANCHESTER.

NOTES ON THE NICOMACHEAN ETHICS OF ARISTOTLE. By J. A. Stewart, M.A., Student and Tutor of Christ Church, Oxford. In Two Volumes. Oxford: Clarendon Press, 1892. Pp. ix, 539; 475.

THE NICOMACHEAN ETHICS OF ARISTOTLE. Translated with an Analysis and Critical Notes. By J. E. C. Welldon, M.A. Head Master of Harrow School. London and New York: Macmillan, 1892. Pp. lxvii, 352.

Such space as can be given here to a notice of the first of the two works named above is quite inadequate to do it justice. Mr. Stewart has brought to his task, besides a trained judgment, an extensive knowledge of Aristotle's writings as a whole and of the literature relative to them, which can be appreciated best by those who know the difficulty of learning even a small portion of them. His work is executed on a different plan from Sir A. Grant's edition, in which the bulk of the commentary is thrown into the form of introductions,—a preferable plan, it would seem, for obtaining a